

The National Amīr/ President
Jamā‘at Aḥmadīyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Ḥaḍrat Khalīfatul-Masīḥ V* (May Allāh be his Helper) on 29th September 2023 at *Mubārak Mosque Islāmabād, Tilford, UK*.

Huzoor (May Allāh be his Helper) said: Today I will continue with the accounts related to the Battle of *Badr*. From these accounts, we not only learn about the life and noble character of the Holy Prophet (May Allāh's blessings be upon him), but we also gain knowledge of historical events and identify some false narrations that have disfigured the image of Islām in the eyes of non-Muslims. The first incident I will relate today is regarding ‘*Umais bin Wahab* who came to Madinah seeking to assassinate the Holy Prophet (May Allāh's blessings be upon him) as revenge for the Quraish’s defeat in the Battle of *Badr*.

One day, he was sitting with *Ṣafwān bin Umayyah* and lamenting the death of so many Quraish elders in the Battle of *Badr*. ‘*Umais* said that if he didn't owe a certain debt and if he didn't have a family to look after, he would have killed *Muḥammad*. Upon this, *Ṣafwān* took both of these responsibilities upon himself and asked ‘*Umais* to go and assassinate *Muḥammad*—God forbid. ‘*Umais* sharpened his sword, dipped it in poison, and set off for Madinah. In Madinah, he approached the *Masjid Nabawi*, tied his camel, and went inside. Ḥaḍrat ‘*Umar* (May Allāh be pleased with him) saw him coming and exclaimed, "This enemy of Allāh must have come with some malicious intent." Ḥaḍrat ‘*Umar* (May Allāh be pleased with him) then went to the Holy Prophet (May Allāh's blessings be upon him) and submitted that ‘*Umais* had come bearing an unsheathed sword. The Holy Prophet (May Allāh's blessings be upon him) asked Ḥaḍrat ‘*Umar* (May Allāh be pleased with him) to let him in.

When ‘*Umais* was brought before the Holy Prophet (May Allāh's blessings be upon him), he greeted the Holy Prophet (May Allāh's blessings be upon him) according to the custom of *Jahīliyya*. The Holy Prophet (May Allāh's blessings be upon him) replied, "O ‘*Umais*! Allāh has taught us a better way of greeting than your greeting." ‘*Umais* explained that he had come to talk about his son who was held captive in Madinah. The Holy Prophet (May Allāh's blessings be upon him) said, "What is the purpose of this sword, then?" ‘*Umais* reiterated that he had only come to speak about his son. The Holy Prophet (May Allāh's blessings be upon him) said, "No, you had a conversation with *Ṣafwān bin Umayyah*," and the Holy Prophet (May Allāh's blessings be upon him) went on to describe the whole conversation. ‘*Umais* was amazed at this and immediately accepted Islām. He said that no third person had been present during this conversation, therefore, only Allāh could have revealed this information to the Holy Prophet (May Allāh's blessings be upon him). ‘*Umais* sought the Holy Prophet’s permission to return to Makkah and convey the message of Islām to the people there, which the Holy Prophet (May Allāh's blessings be upon him) graciously granted.

Back in Makkah, *Ṣafwān bin Umayyah* was telling everyone that they would soon receive such good news that they would forget the setback of the Battle of *Badr*. He often inquired from those coming from Madinah about ‘*Umais*. Finally, one day, he received the news that ‘*Umais* had accepted Islām. When ‘*Umais* returned to Makkah, he went straight home and conveyed the message of Islām to his family. He then went to *Ṣafwān bin Umayyah* and informed him about the truth of Islām, but *Ṣafwān* did not respond to him.

After the Battle of *Badr*, some individuals embraced Islām, but they were not sincere and had hypocritical intentions. ‘*Abdullah bin Ubai bin Salūl* was one of them. He had been aspiring to

become the leader of both the *Aus* and *Khazraj*, but this did not come to pass due to the arrival of the Holy Prophet (May Allāh's blessings be upon him) in Madinah. Hence, he started secretly plotting against Islām.

Upon his return from Battle of *Badr*, the Holy Prophet (May Allāh's blessings be upon him) received information that the tribes of *Banu Sulaim* and *Banu Ghatfān* were preparing to attack Madinah. The Holy Prophet (May Allāh's blessings be upon him) decided to take pre-emptive action and, accompanied by three hundred noble companions, set out to confront them. When the news of the arrival of Muslims reached the tribes of *Banu Sulaim* and *Banu Ghatfān*, they became frightened and fled to the mountains in fear. The Holy Prophet (May Allāh's blessings be upon him) and his Companions set up camp for a few days, but no one had the courage to face them. Since these people had the intention of waging war, it was permissible according to the norms of the time, to seize their possessions. According to one narration, the Holy Prophet (May Allāh's blessings be upon him) received five hundred camels as part of the spoils of war. During this campaign, the Holy Prophet (May Allāh's blessings be upon him) stayed outside Madinah for fifteen days.

In the second year after the migration, the Holy Prophet (May Allāh's blessings be upon him) celebrated the first *ʿĪdul Fitr* in obedience to the command of Allāh. On this occasion, the Holy Prophet (May Allāh's blessings be upon him) advised the Companions regarding both *ʿĪd* festivals, saying that no one should fast on these days and that they should eat and celebrate. On both *ʿĪd* days, the Holy Prophet (May Allāh's blessings be upon him) would go to the *ʿĪd* prayer ground located to the east of Madinah.

Ḥaḍrat *Mirza Bashir Aḥmad* (May Allāh be pleased with him) writes: The Islamic days of *ʿĪd* hold a unique significance, shedding great light on the essence of Islām. They provide an opportunity to understand how Islām desires to infuse every aspect of a Muslim's life with the remembrance of Allāh.

In the period between the Battle of *Badr* and the Battle of *Uhud*, we find two accounts that are dubious in nature. The first supposed incident pertains to the killing of a Jewish woman named *ʿAsmā bint Marwān*. It is said that Ḥaḍrat *ʿUmair bin ʿAdi* (May Allāh be pleased with him), a blind Companion, was sent by the Holy Prophet (May Allāh's blessings be upon him) to deliver a message to *ʿAsmā bint Marwān*, who was known for speaking ill of Islām. Hazrat *ʿUmair* entered her house during the dark hours of the night and killed her. He then returned and offered the *Fajr* prayer behind the Holy Prophet (May Allāh's blessings be upon him). According to one narration, when Ḥaḍrat *ʿUmair bin ʿAdi* (May Allāh be pleased with him) had killed *ʿAsmā bint Marwān*, the Holy Prophet (May Allāh's blessings be upon him) said to the Companions that if you want to see someone who has truly helped Allāh and His Messenger, look at *ʿUmair bin ʿAdi*. It is written about *ʿUmair bin ʿAdi* that he had killed his own sister because she would use foul language against the Holy Prophet (May Allāh's blessings be upon him).

Huzoor (May Allāh's blessings be upon him) said: Some historical books mention this incident, but it is not found in any of the reliable sources of *Ḥadīth*, such as the *Ṣiḥāḥ Sitta* (the six authentic Ḥadīth collections). The fact is that people who came afterwards incorporated such fictitious and concocted incidents into their works and framed them within the context of punishment for blasphemy. Contemporary clerics often utilise these accounts to advocate for the execution of those accused of blasphemy. The fact, however, is that Islām does not prescribe any penalty for blasphemy, and these purported events lack any basis in reality.

For instance, if this hadith is critically examined, it becomes apparent that it is weak in terms of its chain of narration and is even classified as fabricated by some scholars. From a logical standpoint, numerous questions arise regarding this narration. For example, despite being a blind person, how did Ḥaḍrat *ʿUmair bin ʿAdi* (May Allāh be pleased with him) manage to enter the house of the woman alone in the dark? How did he locate her in the darkness, and why didn't she

raise any alarm? How did the woman's husband remain oblivious to these events while sleeping beside her? There are many other questions and ambiguities surrounding this narration.

Huzoor (May Allāh be his Helper) said: Some clerics have discredited the beautiful teachings of Islām by highlighting such fabricated accounts. These Mullahs continue to show extremism against Aḥmadīs by creating similar fabricated stories and inciting people.

Huzoor (May Allāh be his Helper) said that he would recount another similar incident in future.
Inshā'Allāh.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 04 October 2023